

The
Hawaiian Gazette Co.,
The LEADING Publishers, Printers and Book-Binders

CORRESPONDENCE.

(We do not hold ourselves responsible for the opinions or utterances of our correspondents.)

EDITOR INDEPENDENT:

"Reviewer," in the *Advertiser* criticizes the "Hawaiian" and its editor, but it seems to the writer that much has been left unsaid that ought to be said concerning the church people of Hawaii—things that could not be written of by the missionaries themselves without incurring the charge of conceit or immodesty.

It seems, therefore, fitting, that one who has never been a communicant of any church, who has, from early atheistical associations, and a somewhat familiar acquaintance with the works of materialistic authors been prone to regard the church power—of whatever denomination—as the avowed and aggressive enemy of human progress and enlightenment, should endeavor, with such poor power as he may possess to do an act of tardy justice to the objects of Mr. Hayne's vituperative attacks.

The writer is an American citizen. He did not become either a citizen or denizen of the Hawaiian Monarchy; he has taken no oath to the P. G. or the present government of the Hawaiian Islands; he has believed and does still, that the former monarchy was subverted by the landing of American marines from the Boston, and he thinks that the machinations of American diplomatic and naval officers, prior to such subversion, against a weak, possibly faulty, but still friendly government, have stained the pages of American History with a blot of dishonor that even the erasive hand of Time can never efface.

It cannot therefore be said that these lines in defense of a much maligned class have emanated from one controlled by either religious or political bias. This I have thought necessary to say by way of preface.

It cannot but be regarded as most unfortunate for the cause of religion that certain members of religious bodies on these islands, even ministers of the Gospel, have descended to the use of slander in past newspaper controversies regarding the former queen and her people, but it is not believable that the persons who have so far forgotten their duty to their creed and their fellowmen represent the thoughts or the wishes of any considerable following of their class. It has been chiefly owing to these ill-advised writers that much of the existing social and political bitterness is due—that has made Mr. Hayne's "Hawaiian" a possibility, that has given this literary fanfare an undeserved notoriety.

The initial number of Mr. Hayne's magazine exemplified the wisdom of the old axiom: "A stream cannot be purer than its source." During his former residence here he claimed the authorship of a comic opera and he had the shameless assurance to publicly persist in such claim after the press had exposed him as a liar and would-be plagiarist. In the present number of the *Hawaiian* appears the following, signed H.

This have I found, and all my heart it fills with dread
That all must, some day, whatso'er, the life they've led
Grow old, unlovely, weak, bowed down by weight of years
And though we lock up love and life so close as fears
And confound, so that night and day their breaths are one
Yet time will come and fitch, for time moves on,
And thus steals passion, grace and youth away
As black night steals the rose gleam from the hills of gray
Which fade to darkness. And I wonder how dear love
Might save her sweetness—

In book III p. 114 of *The Light of Asia*, by Edwin Arnold is the following:

"We shall both grow old, Tasodhara
Loveless, unlovely, weak, and old and bowed,
Nay, though we locked up love and life with life
So close that night and day our breaths grew one,
Time would thrust in between to fling away
My passion and thy grace, as black Night steals
The rose-gleams from yon peak, which fade to grey
And are not seen to fade. This have I found,
And all my heart is darkened with its dread,
And all my heart is fixed to think how Love
Might save its sweetness from the slayer, Time,
Who makes men old"

Mr. Hayne owes it to himself and to this public to purge himself of any complicity in this bold theft, or else stand convicted of being a second time regarded as that most despicable of all larcenists the literary thief.

It is not my intention to write a critical review of the *Hawaiian*—that has been done by able pens than mine, Mr. Lyons having dealt with the subject of land holdings by the missionaries in his usual masterly manner that leaves nothing to be said, and "Reviewer" has in a caustic article attended to other inconsistencies, but I wish to quote one selection from Mr. Hayne's principal article: "The Hawaiians are not fit to-day for a representative government. They never were."

I have often heard that assertion made by supporters of the present Government. And Mr. Hayne reasserts the same fact. May I ask the gentleman whose cause he is championing? If his postulate is correct what possible fault can he find with the military subjection of a race who, he assures us, is not fit for representative government? And now I wish to call Mr. Hayne's attention to a few patent facts.

If a family arrives in our midst destitute and sick, without relatives, friends, church or lodge connections who is it that provides the needed necessities, the nurse, physician, provisions home, etc.? Not the infidels—not your class, nor mine, Mr. Hayne. I confess with shame that neither here nor elsewhere is there any organized effort among the opponents of the church to relieve the poor, minister to the sick, or rescue the criminal "brands from the burning." It is the man and woman of refinement; the church members, who voluntarily leave their pleasant homes to go to places that cannot but be abhorrent to their whole moral and mental sense. To go into homes reeking with filth and infested with disease, "where the lurid fire of fever creeps across the rotten floor, and the crowded couch of incest in the warrens of the poor."

They establish fruit and flower missions and visit the hospitals with their gifts of love and brighten with their presence the closing hours of many misspent lives, when it would be ever so much pleasanter, Mr. Hayne, to follow the example of such as you and I and dream away the drowsy hours in this "island eden" over a fascinating novel or in writing diatribes against "missionaries." They visit the lowest slums and meet from the lips of painted bawds, the ready railery at virtue, and are regaled in prison corridors with rude jests from ruder men. How very much pleasanter it would be, Mr. Hayne, to sit in the soft glow of an electric chandelier in a nice easy chair or on a comfortable couch or in a gently swinging hammock, in a room furnished with taste and elegance and listen to the prattle of children who are never rude and always neatly clad and clean!

Then it is these same people who build and maintain Y. M. C. A.'s with libraries, lavatories, gymnasiums, and night schools whose curriculums embrace business courses for young men, and frequent lectures and elevating entertainments.

Also they are the head and front of the opposition to the liquor traffic—to the evils of the cigarette habit—to obscene literature—to cruelty to animals—in fact they are for the moral and intellectual elevation of their fellows, and though you or I may like beer—may do many things not all consistent with the moral code, yet I, for one would rather see my children grow to man and womanhood, "christian missionaries," than to see them grow to be drunkards or thieves, even literary thieves, Mr. Hayne.

It may be said also that these people are the busiest of our population. Many of them are in mercantile lines, which require the closest attention to details to ensure even a moderate measure of success, yet they find time to take an interest in the things I have mentioned—things that you and I could never find time for

Mr. Hayne. Another thing; It is fashionable among the fast set, the "young bloods," to speak of the churchgoing young men as "nolly-coddles," "psalm-singers," "Miss Naney's" and other supposedly opprobrious epithets. But the writer has observed during a somewhat varied experience of life that the men of sobriety, truth, reliability, and strict business integrity, are the men who have clung to the church and her teachings though life, and I doubt, I very much doubt if you could find a single "missionary," who would steal the wine of literature, not even an Isle of Champagne, Mr. Hayne.

AMERICAN.
Honolulu, May 23, 1895.

EDITOR INDEPENDENT:

"May one ask you:—What is a club? One definition is that it is 'an association of persons for a particular purpose.' What particular purpose was the Pacific Club organized for? Is it a military, political, literary, musical or tradesmen's club? Is it not a club of gentlemen associated for the purpose of promoting good fellowship? What is sought to be known is, why the Board of Health can use the privileges of the club for dining, or any other purpose. Such a deviation from the purposes of the founders and other members of the Pacific Club is one that interests every member, and its directors, before allowing such an innovation as the dinner given by the Board of Health marks, should have taken the sense of the club. How long before the American League or the several squads of the Citizen's Guard will be applying for dinners? Surely we have hotels where dinner giving is more in place.

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EDMUND NORRIS,
Honolulu, May 3, 1895. 11.

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